

JANUARY.

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THE  
**MANIFESTO.**

---

Published by the United Societies.

VOL. XXVI.

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"Blessed are the peacemakers: for they shall be called  
the children of God." Matt. v. 9.

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EAST CANTERBURY, N. H.

1896.

## THE MANIFESTO.

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“OUT”

THE  
MANIFESTO.

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PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXVI.

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"OUT of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isa. li., 3.

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EAST CANTERBURY, N. H.

1896.

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# The Manifesto.

THE ONLY PERIODICAL PUBLISHED BY THE SHAKERS.

Vol. XXVI.

JANUARY, 1896.

No. 1.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

## SMILES OF THE FATHER.

*By Abraham Perkins.*

TO us as a peculiarly favored people, I realize that the genuine gospel of Christ has been revealed and mercifully given, and power abundantly bestowed, giving an exceedingly great salvation. Our God has been sought and has been found; and to every one whose mind is continually stayed on him he has been an everlasting strength.

In his law there is no change; in his character no variableness nor shadow of turning. His word is truth, his promises reliable and ever put into execution. Obedience to that law is, and ever has been, our blessing and salvation. Zion has never been left in orphanage. Although for a small moment the good Lord may hide his face to prove the integrity of souls, his watchful, protective eye is ever over his elect to uphold and sustain the revelation which has ever been the ruling and guiding star of the Shaker Church.

Our sky may often be overcast, yet there has always been a rift in the cloud, through which has beamed degrees and advances of light which have hitherto been our preservation and rock of safety. Would we find growth of soul and fruits of the Spirit, whatever the circumstances, what the obstacles and trials, never give place to discouragement, halting or doubting. Revelation is too palpable, evidences too great to question the designs of the Almighty or the providences of God in his care and superintendence which He exercises over his creatures. We may feel our many imperfections and our great wants. Thus the Spirit convicts and the good Lord deals with us for salvation, crying—"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

Therefore, "Fear not, little flock, for it is your Father's good pleasure to

give you the kingdom." Unto Zion has the Lord dealt graciously. No people have been so abundantly illuminated and favored as the present generations. Not alone have the heavens stooped to redeem and comfort, but the earth has arisen to aid, to help and to magnify the restoration of man. Rejoice; increasing glory awaiteth Zion!

*East Canterbury, N. H.*

## SOCIAL IMPROVEMENT SOCIETY.

*(Leading paper by Catherine Allen.)*

*Question.*

**W**HAT is to constitute the "New Heavens and New Earth wherein shall dwell righteousness?"

*Answer.*

Perhaps no people ever supposed themselves to have a more exact definition of this prophetic passage of Scripture than the body of people called Shakers. Other religious sects look forward to a second coming of the Lord when the Millennial age will be ushered in, believing that all the promises of sacred writ will then find glorious fruition. But those who formulated Shaker theology were confident that Christ had then made a "Second Appearance" through the person of Ann Lee. Therefore, although Mother Ann and her co-laborers kept before their followers the idea that to them was given the dawning light of a new dispensation, which in its increasing degrees would be as "glory beyond glory," yet almost as soon as the society became organized, their zealous disciples taught and wrote in most emphatic language, that to them a perfect plan of salvation had been revealed in a gospel which was the "last and final display of God's power and glory to the human race."

It has been written,—*"The Bible is a place where each his dogma seeks and each his dogma finds."* In all the books which treat of Shaker theology (those written by Elder F. W. Evans excepted) the writers have fortified every point of doctrine with Scriptural authority, and have adjusted the prophetic portions as a closely fitting garment to the gospel work as then manifested, believing that in it was to be found a clear and full definition, in fact the fulfillment of the grandest utterances of inspired seers, and as a consequence, without any intention of bigotry, it was but natural for them to narrow the meaning of the foregoing text with other passages of broad significance to fit the measure of truth which they had received; therefore they interpreted the "New Heavens" to have reference to the new doctrines and spiritual interests of the Shaker Communities,—the "New Earth" to their material possessions and temporal interests.

They were assured that in and among them the kingdom of heaven was established, and of its "increase there would be no end." Holding this idea,



they worked with superhuman energy, believing without doubt that every building they erected, however void of any idea of hygiene or beauty, and especially every acre of land they added to their possessions, was extending this kingdom,—increasing it. To buy land with the hard-earned money of consecrated labor to be held in the interests of those who were living a virgin life in communal relation, was in their estimation the way in which the earth would be redeemed.

Greater intelligence would have dictated that to till and cultivate the land on scientific principles would be at least a partial means toward its redemption. Under the delusion of thus redeeming the earth, and with the idea that they would make rapid accessions to their numbers, they bought up large tracts of land,—a fatal error, for to Believers, as to other people, land monopoly has proved a curse, and the underlying cause of most of their subsequent errors and losses, materially and spiritually.

Still they were faithful to the light of their day and we owe much to their devoted efforts. We look to the motives and cast no censure upon those of earlier days who, in their misdirected zeal made the mistake, but we are very sorry that in our own time there are any still so blind, that with the experience of the past before them they should repeat so great a wrong as to add thousands of acres to an already "land-poor" people. We fear that the extending of Christ's kingdom has not been their leading motive in the matter.

Elder F. W. Evans and Brother Daniel Frazer were brave pioneer reformers in our ranks. They saw this great evil and lifted their voices against it. They also studied the relations between the earth and the spiritual orders of human life, and conceived the "New Heavens" and "New Earth" to have a much broader significance than that which had been generally accepted by the Society. They taught that the formation of the "New Heavens" began with the revelation of the principles of the Shaker Church and would increase with its evolution from cycle to cycle. That the "New Earth" began with the American Republic, and as the people progressed from one degree of truth to another, it would gradually include every principle of science pertaining to the natural life of man in government, agriculture, generation and nutrition.

How far their prophetic vision was able to pierce the future we do not know, but when the word Shaker is omitted from the spiritual, and American from the earthly order, when in their universal application, principles alone are considered, we have no objection to that interpretation. The two orders certainly have a relation together as soul and body. The inception of both occurred at the same period. The history of one is identical with the other. Land monopoly and its inevitable result, wage slavery has wrought equal ruin to the spiritual and earthly order. As in one, so in the other has there been a centralization of power in the hands of the few to the injury and non-development of the many. Though intended only for good, by an erroneous

system of "Protection" the government has blindly robbed the people not only of material benefits, but of greater blessings, the opportunity to advance the conditions for the brotherhood of nations, and reciprocate the good that would thereby be enhanced. The same principle of protection manifested in distinctive family interests and fear of opening the door to the good of the outside world lest evil also should enter, have brought like results in the spiritual order.

To-day the many indications of destruction to both, teach us that delayed evolution has brought us face to face with revolution. This does not prove that the fundamental principles of either were not correct and will not eventually find a glorious expression, but that the developed life of the nation as a whole, made it impossible for immediate success.

During the crisis now upon us in both orders, principles are being intelligently examined and analyzed; errors are being eliminated, and on firmer and broader foundations than ever before true democracy in our home and in the earthly government will be established. In this hope we look beyond the storm clouds of the present to the glory of Millennial skies. We see the time, when, beginning at the fountain head of all existence, just relations will be established between the sexes in the affairs of Church, State and home. Not till then can we begin to know the possibilities of the human race or estimate the great loss that has been sustained through the dissipation of the vital force.

The manipulation of occult forces under the psychic powers that have been developed in a few individuals here and there, aside from the wonderful discoveries in what we term the natural sciences, show us the dormant, earth-buried condition of the race as a whole, and give hints of the great revolution that will come about in the world of mind and matter just as soon as the people shall be prepared.

Meanwhile every awakened soul should work with intelligence and energy toward those advanced conditions. In the most literal sense the earth should be redeemed. Instead of annually depositing in the ocean millions of tons of land-food, it should be properly decomposed and restored whence it was taken. It is criminal in any people or nation to rob future generations by rendering the land incapable of human subsistence. The fertilization and sowing of every acre of land should be governed by a knowledge of its chemical properties. The rotation of crops and Sabbaths of rest should be observed; extensive forest belts should be planted wherever needed to equalize electrical currents and protect from flood and drought. By artificial irrigation for the present, arid wastes could be made fruitful and in time would develop their own water supply.

In thus complying with the laws of God in nature, his promise that the crops should be free from mildew and destructive pests will be fulfilled and the early and later rains will be insured.

In the affairs of Government we think to abolish interest, and by means of a tax on land values, cease to rob the people of their God-given inheritance in the land, will bring about, "Equal opportunities to all, special privileges to none,"—a far reaching freedom in every domain of existence.

No longer repressed, dwarfed and crippled, the God-life in humanity will assert itself and gradually find expression through the application of the true laws of being in the earthly and in the spiritual life in humanity; the spiritual ripening as fruit upon the tree, lifted above the earth, developing in the sunlight of the upper world, yet always dependent upon the tree and soil (the earthly order) for nourishment.

Will this not be the "New Heavens and New Earth wherein shall dwell righteousness?"

*Mt. Lebanon, N. Y.*

---

## DUTY.

*By Annie R. Stephens.*

A NARROW mountain pass my feet must go;  
 A steep declivity,—a rugged way,  
 My back must ache with burdens of the day.  
 Stern cragged rocks their darkening presence throw,  
 The mists rise up from valleys dim and low.  
 O'er thorny paths, through shadows cold and grey,—  
 Still on I press, nor pause in dread dismay,  
 For it is Duty's path, full well I know.  
 Still will I climb and, climbing, gain the height;  
 Tho' sandals worn, my feet with peace are shod,  
 While Hope can see the shining Tabor light,  
 And Love forgets the road my feet have trod,  
 While, from the Mount of Vision on my sight  
 Gleams the bright, vernal table-lands of God.

*Mt. Lebanon, N. Y.*

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## LOYALTY.

*By Frank Theobald.*

LOYALTY may be defined as fidelity to a principle, home, institution, friends or country. The truly loyal in our home manifest this spirit in their daily lives, by their just and generous support of the principles which govern the home, and such realize that they must sacrifice all personal ambitions, all that would tend to lower our moral and religious standing in society, doing right simply because it is right, this is true loyalty; for truth is everything and the truth will conquer.

This loyalty to principle should be exercised in private as well as in public, at home and abroad, first by an understanding of the work which we are called to live, and then with an honesty and loyalty of spirit under all circumstances defend the same. Society can not be judged rightfully by individual members composing it, for persons may go wrong and be disloyal to faith and home, but the principles upon which the Society is founded will live through all time and be cherished by good and faithful souls forever.

Our forefathers possessed this spirit in an uncommon degree, as shown in their noble, self-sacrificing struggle for their religious liberty, bearing hardship and imprisonment,—even giving up their lives in fidelity to principles which to them were of God, and which meant the right to worship Him and to dwell with Him in the mansions He has promised to the faithful.

The founders of our Church always put duty and the good of their people before their own personal inclinations and desires. Loyalty in those stormy days cost more than it does to-day, when the rights of civil and religious liberty are accorded without question, and we are peacefully allowed to worship God in spirit and in truth, without molestation or persecution which was so often their portion to bear. Does the same loyalty of spirit and integrity of purpose in things spiritual, temporal and financial mark our lives? If so, it gives to us, as to them, the key to success in all that pertains to the welfare of our Church.

Time and circumstances may alter; outward conditions may change, but loyalty to principles of Godliness and to each other, is the duty of all true followers of Christ. Loyalty to our country and its republican institutions is the duty of every true citizen in the land. We have many examples of fidelity in the lives of public men who have dared to stand for the right, and defend an honest principle before friend or foe alike. The signing of the Declaration of Independence by our forefathers was an act of loyalty which has hardly been equalled in the history of our country. Their motto was, "United we stand, divided we fall."

It might have proved their death warrant instead of a declaration of rights, but their integrity, firmness, courage and a fixed purpose to gain their liberty, stand before us to-day as a monument of their loyalty, and an example for all true lovers of their country.

In later years we find other worthy examples. In the darkest hour of our Country's history, when treason and disloyalty beset the Nation's honor on every side, there was one who shaped its destiny in a great measure, whose faith in God, and freedom for the human race was paramount to all selfish interest, giving even his own life as a token of his fidelity and honor. Such was the life and devotion of Abraham Lincoln, who might worthily be named a Father and Savior to the Nation. No higher monument to his name and the loyal souls who fought and suffered with him, can be erected, than the remembrance of his noble life in the hearts of a free and loving people.

From these considerations may we be impressed with the spirit of true loyalty, which inspired to such noble achievements. May we give in honor to the interests of our Zion home, loyal, consecrated service, equal to these time-honored veterans.

*Enfield, N. H.*

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## AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O.

### NO 1.

FOR some time I have attempted to write of the things that were and now are, but up to the present date have resisted for want of an inspiring gift which is always essential. This establishes confidence and I proceed reasonably certain that as I feel the active, energetic spirit moving me, something of benefit may be produced.

In the thirtieth year of my age, surrounded by all that could make life desirable, with every stimulus which could excite genius into action or talents to perseverance; with a good constitution, sound health and a family around me of increasing interest every day, and all my domestic affinities of the most pleasing and engaging character; my temporal affairs prosperous, and the means of enjoying life increasing and also a wide and profitable range of business in my profession.

Encompassed by all these advantageous circumstances in a pleasant and wealthy neighborhood, I became suddenly the subject of an invisible ministration, unsought for and really unwisht. I had said in my heart, "Go to now," let us be wise and gain wealth, and be honorable among men, and let our children be among the favored in the land. I was sailing down through time in the full "tide of successful experiment."

Every day added stimulus to the joys anticipated good, and every hour riveted tighter, the bands that bound my soul to the god of this world. It was painful to be disturbed in my speculations and the dread of poverty was an utter abomination and not to be tolerated for a moment. But the magical wand of the angel, at first, touched me lightly and sweetly and caused me to love him before I suspected who he was, and bound my soul in chains before I knew whither he was leading me. His attentions were assiduous and he placed such subjects before the view of my mind, as were wisely calculated to enlist my respect and reverence.

He seemed to enlarge and expand the capacity of my mental vision and opened to my view the most alluring prospects of social union and delight. He seemed to extend the field of my powers of thinking and reasoning in every possible direction. The political world with all its ruthless scrambling after a momentary popularity for personal advancement, and individual selfish interest, and the whole tenor of its ulterior attainments, with its ultimate

rewards, were opened to my view with the most astonishing clearness and the most minute perspicuity.

The whole Christian world from the time of the Nicene council in A. D. 325 to the present day was laid open to my inspection, as tho laid out on a well-formed chart, and I was regularly and almost imperceptibly led along down the line of the ecclesiastical history, to the rise of the witnesses of truth in Fox, Burroughs and the other distinguished reformers of that age and thence on, down thru the past world of controversial divinity, thru the various and numerous sects to the day and time in which we live.

The visions opened before my mind like substantial realities, unfolding little by little, until the whole matter stood out in bold view, plain and clear as the splendor of the noonday, and so brilliantly and beautifully delineated that explanation was needless and comment entirely unnecessary. This pleasant, secret enjoyment of my curious condition continued for some two or three months, and in fact, until it became the constant theme of my mind.

At this time I was doing a heavy business in the practice of medicine and every moment except those for examination and prescription for patients, regular attendance was given to the counsel of my unseen adviser. Thru all these scenes of bright and beautiful expositions of mental action, I never once dreamed of the presence of any instrument of assistance to my vision, but simply thought all I saw were the pleasant vagaries of a lively fancy and an active imagination and was rather delighted than edified or instructed.

(To be continued.)

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## THE POWER OF WORDS.

*By Lucy S. Bowers.*

THEY flash like stars that light the frosty sky,  
 Like rich imperial diadems they shine,  
 And like forge fire are mighty to refine.  
 Like serpents' fangs they sting, like weights they lie,  
 They soothe most tenderly and never die.  
 They can unveil the depths where wrongs combine,  
 Or point out heavenly heights of truth divine;  
 Yea crush like battle-axes, or like sorrow sigh.  
 The happy impulse of the mind they thrill;  
 They captivate, enrich, control and guide;  
 With dignity and power the soul they fill,  
 Sing like a stream, shout like the sea full tide.  
 To speak good words should be in human will,  
 And perfect utterance be the true heart's pride.  
*Mt. Lebanon, N. Y.*

## BAPTISM.

THE origin of baptism as a religious observance was common among the ancient nations. These lustrations were prevalent among the Egyptians, Greeks and Romans as well as among the Jews. It was a preparation for divine service and sometimes even for prayer. It was not uncommon to have a prayer house by the side of a stream for bathing.

From the days of Moses, the confession of sin and the ceremonies of bathing or washing had held a prominent place in that church. Under the direction of the law it was imperative. Without it they lost their inheritance.

Our first biblical notice of it as a religious ceremony is in Ex. xxix., 4, where Aaron and his sons were anointed as the priests of God.

But John the Baptist was now to do for the people what they had hitherto been obliged, in many cases to do for themselves, and on the whole it must have been rather agreeable than otherwise. John's baptism was eminently practical. Sent as a messenger from God, he called the people to an honest confession of their sins as a preliminary to their privilege of baptism. "Repent," said he, "for the kingdom of God is at hand. Make the Lord's path strait."

It was a revival of religious life, a gift of God to draw them from their perpetual back-slidings. To forget God and to manufacture idols as objects of divine worship, as did Aaron and Jeroboam, represents a fearful state of ignorance. But the prophet tells us that the blacksmith and the carpenter and the potter have all been busy in the making of idol gods for the market. It was a universal departure from the strict discipline of the Law and we do not wonder that the Baptist urged them to repent.

Through all the manifestations of God's work it has addressed itself to man as it at that time found him. The serpents in the halls of Pharaoh appealed directly to the mind of the king. He understood equally as well the introduction of the frogs and the locusts. Had Moses attempted to deliver such a discourse as he did when the children of Israel asked for meat, we might well imagine the effect it would have produced.

All the prophecies for many years previous to the advent of John the Baptist had warned the Jews of the fate that awaited them if they did not keep the Law, Jesus on his arrival did not hesitate to compare them



to whited sepulchres, beautifully ornamented without while within they were full of all uncleanness.

John was not a member of the Mosaic order, nor a convert to the Christian. He was an Independent. He combated the prevailing opinion of the times which was, that the performance of external ceremonies was sufficient to secure a right to the kingdom of God. His baptism was the revival of a religious interest and the Judeans all wanted to see him. It was not an introduction into any religious order, for John had none, and the disciples subsequently re-baptised those who came to them, (Acts, xix., 5.) and as rigidly insisted that the converts should accept all the ceremonies of the Law.

Curiosity would prompt the people, as it would us, to know what John was doing. His costume of camel's hair, and the place for baptism may also have stimulated more or less interest. After so many years have passed, the curiosity has not wholly subsided. Robinson says that at one time some fifteen hundred people assembled to witness the ceremony, and within a few years near the city of Manchester, N. H. not less than ten thousand persons were present.

Since the days of the Baptist the subject of baptism has elicited different opinions and sometimes produced fierce contentions in the circle of its adherents. Those fighting reformers, John Calvin and Martin Luther indulged in many sharp words on the subject. While one church maintains that baptism can only be administered by immersion, another church is satisfied that pouring on water is all that is necessary, and a third is equally satisfied with a few drops of water sprinkled on the convert.

One church says that baptism of water washes away all sin. Another that it makes us children by spiritual birth and still others that it is only a symbol of purification. Some churches baptize only adults, while others demand that even little children shall receive the ceremony. One church thinks that the person should be immersed once, while others insist that it shall be done three times. Really, the baptism ceremony as now used, is at least a babel of confusion.

It is urged that as Jesus was baptized of John he sanctioned the rite. His acceptance of baptism was quite another thing from his commanding that it should be used by other persons. He as equally sanctioned lasciviousness and intemperance at the marriage in Cana, or the use of the sword to cut off the ears of those who offend us, or the riotous proceedings that often occur as that of the temple when he drove out the brokers and common traders.



Jesus never administered baptism, and there is no evidence that he ever directed its employment by his disciples while he was upon the earth. "There is nothing to prove that any of the twelve were ever baptized in the name of the Father, the Son and the Holy Ghost, or indeed, received any baptism whatever, except such as John the Baptist probably administered to Andrew, Peter, Philip and John."—

*Dictionary of Religious Knowledge.*

The baptism of Jesus was of the Holy Spirit and of fire, and he asked his disciples at one time if they were able to receive it. They had been able to receive the water baptism of John, and unless this was quite a different process to which he alluded, it would have been a very uncalled-for question. All Judea had been out to Jordan to be baptized and no doubt were pleased with the privilege.

The baptism of Jesus was a baptism into his life, which was to do the will of God. As the whole life of Jesus the Christ was a spiritual work, to accept him was to be baptized into him or into the order of his spiritual life. And certainly his life and testimony was a consuming fire into which all entered, or into which all were baptized that embraced his gospel work. Two foolish fellows thought they were able to pass through the ordeal, and also asked the privilege to sit, the one on his right hand and the other on his left in the kingdom of God, although they evidently had not the first conception of the work to which Jesus referred.

Some of the first disciples of Jesus had been disciples of John, and in imitation of their master continued the ceremony by baptizing all who wished to follow Jesus. Paul shows very plainly that he understood the difference between the baptism of John and that of Jesus. If he accepted the ceremony it was evidently for the purpose of preventing a collision with those converts who had come out of the Jewish Church. In one of his letters to the church in Corinth he leaves this emphatic testimony concerning water baptism, "I thank God that I baptized none of you but Crispus and Gaius and the household of Stephanus. For the Christ sent me not to baptize, but to preach the gospel."

One of our religious papers a few years since, published the remarks of a Jewish Rabbi on the subject of baptism. "Concerning baptism all are agreed that in ancient times immersion of the whole body (not the clothes) was necessary for a new member of the Jewish religion. And as the baptism was a Jewish ceremony before the time of Jesus, John and the apostles surely performed it in the same manner as did the Jews. It was not new and no Pharisee or Sadducee raised any objection against it

as they did to many other performances. Hence I can not account for it why the imitators of John the Baptist and the Apostolic Church, should perform baptism when clad in water-proof clothes. A real baptizing or bathing of the body and not of the clothes ought to take place, and hence men should baptize men, and women baptize women. It is obvious, therefore, that no woman was among the multitude that came to John as is reported in Matt. iii., 5, 6.

In the second century baptism was administered publicly twice a year and if we are to believe the historian, the church was not always very particular about the free will of the converts. Multitudes of the Jews were cruelly persecuted and inhumanly dragged into the church to be baptized by the violence of the clergy. The same method of conversion was practiced in France and Spain.

But those days are passed away, and we may hope never more to return. We now ask only for the gospel of good news and the baptism of the Holy Spirit which will cleanse the soul from the sins of the world, and raise it to the heavenly love of the Christ.

*H. C. Blinn.*

---

### GETHSEMANE.

*By Cora Vinneo.*

THERE was a garden where the Savior prayed  
 In agony of soul. Dark was the night,  
 The stars refused to shine, the moon to light  
 The deep seclusion where the Master strayed.  
 Alone he suffered, while his soul was swayed  
 With throes of pain endured for truth and right.  
 Our minds retire, night hides from us the sight  
 Of God's blest Son by wicked man betrayed.  
 And O, our Father! bend thy listening ear  
 When we to our Gethsemane retire,  
 We agonize, we bow in reverent fear,  
 Or satisfy our longing and desire.  
 And in these hours send angel helpers' near,  
 To lift our stricken souls to regions higher.

*Mt. Lebanon, N. Y.*

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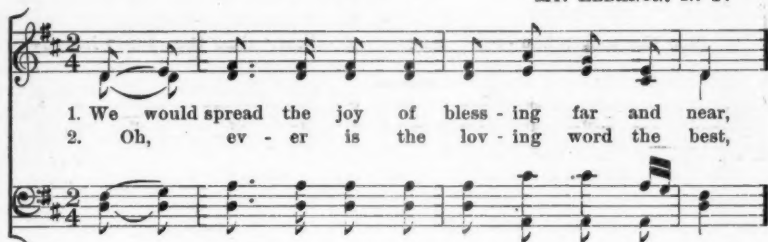
The destructive element in an individual, conjoined to benevolence and love for humanity, gives force to carry out the great projects which are so beneficial for the good of mankind.

*S. J. B.*

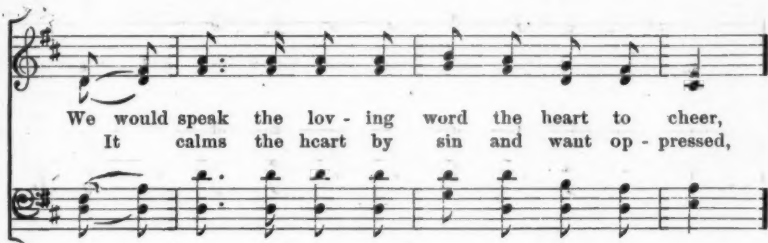
## SONGS OF CHEER.

"Finally have compassion one of another, love as brethren."—1 PETER, iii., 8.

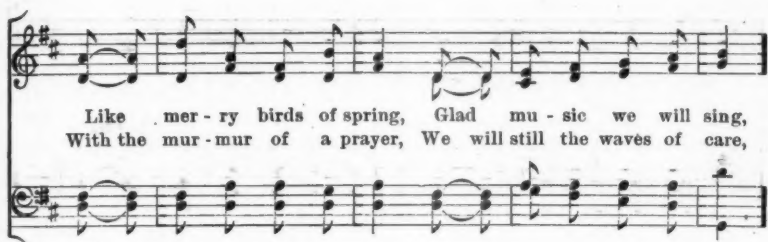
MT. LEBANON. N. Y.



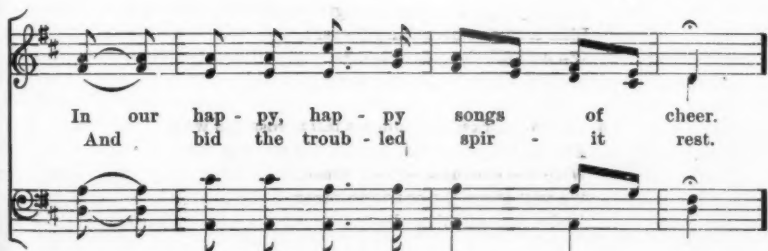
1. We would spread the joy of bless - ing far and near,  
2. Oh, ev - er is the lov - ing word the best,



We would speak the lov - ing word the heart to cheer,  
It calms the heart by sin and want op - pressed,



Like mer - ry birds of spring, Glad mu - sic we will sing,  
With the mur - mur of a prayer, We will still the waves of care,



In our hap - py, hap - py songs of cheer.  
And bid the troub - led spir - it rest.

## SONGS OF CHEER.

CHORUS.

SOLO.

SOLO.

Sing the songs, hap-py songs of cheer, Sing the songs hap-py

songs . . of cheer, Oh, that no heart was sad, We would

make the whole world glad, With our hap-py, hap-py song of cheer.

- 3 Oft have we felt our inner, longing needs,  
 Blest by a power that strengthens, clothes and feeds,  
 Like fragrant breathing flowers,  
 We will fill the weary hours,  
 With the incense of our loving deeds.
- 4 Though darkened shadows fall across the way,  
 The night will soon give place to smiling day;  
 With the sunshine of our cheer,  
 We will chase the shadows drear,  
 And echo, echo joy away.

## THE MANIFESTO.

JANUARY, 1896.

## OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

HENRY C. BLINN,  
East Canterbury,  
Mer. Co., N. H.

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" " six months, " "	.40

## NOTES ABOUT HOME.

## Mt. Lebanon, N. Y.

North Family.

Dec. 1895.

THE lights and shadows of autumn have passed and though the wintry days are upon us, yet in our beautiful home we are sheltered from the bleak storms of earth in more than an external sense. The warmth of loving hearts and the light of a hope immortal, give constant cheer and are an incentive to our best efforts to increase the kingdom of heaven "within and among us."

We have many applications to share of our bounties with the needy. The destitute from adjacent towns, church members too, pass by their fellow Christians to get more generous supplies from the Shakers who, they have long since learned, will never turn the needy unaided away.

Late rains have filled the springs, insuring us a comfortable water supply for the winter.

Among the special blessings we have to recount, is the preservation of the village

school-house with its valuable furnishings of books and charts. On Nov. 26, a little past the noon hour as the teacher, Sister Ada Brown entered the school-room (a little earlier than usual) she was startled by smoke and flame coming up through the register. Through her presence of mind in immediately closing doors and windows and throwing on the water at hand she was able to check the flame and summon assistance barely in time to save the building. Cause of fire was unprotected wood casing too near the large new furnace. Repairs have been made with greater security for the future.

Through correspondence we learn of some who appear to be seeking the higher life. May we be prepared to minister to those who ask, is our prayer. We extend greetings of peace and good-will to all with best wishes for a happy New Year.

*Sarah J. Burger.*

South Family.

Dec. 1895.

ALL RIGHT! "When we write right, we do right. When we write to right wrong we do right. Hence a writer may be a writer of right, or a writer of wrong, and write all right. These aphorisms teach us to be sure and write right."

The drought so much feared is wholly cancelled by the copious rains of the few past weeks, and again "the rivers are full and the streams running over."

An old well was discovered recently by explorers who were searching for new water veins. It was found at a depth of three feet below the surface, covered with a door which was in perfect preservation. The well has been in existence for over one hundred and twenty years, and was probably built by the inhabitants who owned the land long before the Shakers possessed it. This water supplied an old barn above our buildings, which is also over one hundred years old and is still in good condition,—sheltering the herds on a thousand hills.

The northern part of the Office has been improved by the addition of a vestibule

8x15 ft. Elder William Anderson and Br. Conrad Human have been making preparations for a berry festival in the future. The past week they have set out over nine hundred vines of the rasp and blackberry varieties. "May the Lord bless every plant."

We find the "Mount Lebanon Cedar Boughs" highly entertaining. Who can tell how many Lebanon Cedar Boughs were used in the building of King Solomon's Temple?

*Genevieve DeGrass.*

Center Family.

Dec. 1895.

THREE months have elapsed since there have been any Home Notes from this family. There is always enough to write about if some one would apply their time and energy in that direction. Now you see, dear Editor, I have made an indirect confession of dereliction of duty.

We had a fair crop of pears which brought good returns for labor expended; no plums worth speaking of, but apple crop quite large, the quality I think was not so good as in former years. Corn of the sweet variety was an average crop.

In Bro. Alonzo's recent letter to you he made mention of my having been on a tour to the West and that I might have something to say. It is true, I have made a kind of flying trip through Ohio, D. C. and Pa., my first stopping-place being Circleville, the center of a great sweet corn industry, where some thousands of tons are canned annually to supply the middle and southern markets. I made a short stay in Chillicothe, thence to Union Village, being met at Lebanon, Ohio by Eld. J. R. Slingerland, Edward Ayers and Eldress Emily Robinson and was soon conveyed to the home of the Believers.

The village is located on elevated land lying between the little and big Miami rivers, one of the richest portions of the state, but the long drought had spoiled the beauty of the place. There was nothing green or growing. Dry and withered grass met the eye on every side. The

Brethren had set out a large orchard of apple and peach trees in alternate rows, but owing to the dry weather they had made but a small growth. I was pleased with the order and neatness everywhere visible, especially in the well-kept buildings. The Office, notably, is a very fine house with all modern improvements; it was indeed, quite a luxury to be so comfortably domiciled. Common corn, I am told, was a large crop this year, some having eighty bushels to the acre; but wheat was a failure. I traveled almost the whole length of the state and was seldom out of sight of corn.

On my way home, I took in Washington, D. C. and made a run through most of the public buildings, the Treasury, War and Navy, the Patent Office and the Fishery Department; also the galleries of the Senate Chamber and House of Representatives where many hard fought battles have been waged in behalf of freedom: and yet more need to be fought for justice and right. I also went into the Corcoran Art Gallery which is said to be one of the finest displays of the sculptor's art there is in any place in this country. A new building is now being erected to take the place of the present one, that being too small to meet the pressing demands of the people.

My way led through Philadelphia, and I visited Horticultural Hall in which was a magnificent display of palm trees, and such a wealth of chrysanthemums I never before beheld. After visiting friends in the city, I made a hasty journey across New Jersey into New York, where I made a few calls and hastened toward home, where I arrived on Tues., Nov. 29, having traveled about 1500 miles. Although it is wearisome to travel long distances, yet I felt well repaid.

*Timothy D. Payson.*

Harvard, Mass.

Dec. 1895.

We are now standing upon the twelfth steppingstone that makes up the year's cir-

cuit, ready to take another step when Father Time presents it to us.

The past month little has transpired of interest but to the actors. No more burglaries with us, but much work of the kind in towns adjoining, so much so that it is not safe to leave a room unlocked for five minutes.

Winter preparations completed, and the farmers are busy cutting fuel, fine days, and husking corn when stormy.

Winter is upon us with its pains and pleasures, and we are peacefully enjoying its comforts with "malice toward none and good-will toward all."

Health of society excellent.

Marcia M Bullard.

### Shakers, N. Y.

North Family.

Dec. 1895.

We write with the closing month of the year giving us a pleasant greeting; but time is swiftly passing and the year that has gone can never be recalled. Onward must be the motto; those who have wisely improved the time that has been given, happiness is their portion. We notice by THE MANIFESTO, that many of our gospel kindred have passed on to the spirit land. There is a vacancy by the hearth-stone, but we shall meet in the morning light, and we trust and believe that they will minister to their earth kindred in time of need.

We would offer a vote of thanks to the Editor and printers of The Manifesto, for its neat appearance, and to the contributors for the presentation of the truth in a manner that has been most acceptable to intelligent, enquiring minds.

November was all that our autumn month could be for the consummation of the work of the season, with rain to fill out the vacancy that existed in the creeks and ponds. By the time these Notes appear, the New Year will have been announced, and may it be one of joy to all of our gospel kindred.

Hamilton DeGraw.

### Enfield, N. H.

Dec. 1895.

A HAPPY New Year, and may it prove one rich in blessings to all the readers of our MANIFESTO.

What glorious as well as dark records of human experiences, the tablets of memory reveal as year after year rolls on; histories of obedience to, and violation of God's commandments. From the commencement of impeachable history down to the present era of facts, we can trace the line of obedience to divine and civil laws and to religious faith. As a class of religionists,

"We know that man's creed does not matter  
So long as his deeds speak of God,  
So long as his aim is to scatter  
The seeds of right living abroad."

Such a life teaches us that obedience to what we know is right, is the school-master that classifies truth from error; and each generation demands new methods for unfolding truth. "As the dead boughs pass away, fresher will the living grow."

The New Year will no doubt give us ample opportunity to respond to the needs of our fellow-beings, thus calling into action the divinity of our natures. As we obey the call; "Feed my lambs," we gild each day's goodness with the gold of sweet consolation, thus enriching our own and other's lives.

We have recently enjoyed the pleasure of entertaining our venerable Br. Sullivan Wright of East Canterbury. As he related his varied experiences,—within and without Zion—we were not merely interested but benefited also; his words of wisdom falling into receptive minds, stimulated to newness of life and singleness of purpose.

He has attained the advanced age of eighty-seven years, is still hale, hearty and happy, full of godly zeal and soul content. What a beautiful example of righteousness, and how true that such a life is the most effective preaching of the gospel of Christ. True, "faith without works is dead."



May the New Year at its close have credited to our account a larger and better list of good works.

*George H. Baxter.*

The North family at this place have a herd of some thirty-three cows. Catching the influences that are abroad in the air among farmers, that there are advantages to be derived from being polled, they hired a man who, for a mere pittance deprived the whole herd of their ornamental horns. The operation was performed very expeditiously while the cows were standing in their usual places in the stable. We learn that no harm, as yet, has followed this heroic practice, and as the poor creatures are not permitted to speak, we may never know the whole of the story.

*H. C. Blinn.*

### Shaker Station, Ct.

Dec. 1895.

"TRUST in God ye faithful souls, trust in Him forever." How blessed it is to feel that we are under the care of Him "who doeth all things well." We delight to think on God's promises to those who obey Him. Let us cling to Him who is our refuge and strength, and by the cross make our lives full of joy and brightness and an honor and glory to Him who has enabled us to be heirs to a kingdom that is eternal in the heavens.

Let us "sow peace and taste its fruitage sweet." Self-denying efforts bring sweet peace and joy never ending. There is no shield from trouble and sin in a worldly life. Peace reigns with the pure. First pure then peaceable. Let us be sure we are sowing the seeds of truth, purity, kindness and love, which will, with good cultivation, grow and yield a harvest of heavenly treasures."

"America's largest bell was lately cast in Cincinnati. It weighs 30,000 pounds and cost \$16,000. The clapper is seven feet long and weighs 700 pounds.

"The deepest lake in the world is Crater lake in Oregon. It is 2,000 feet deep. From the top of the Crater down to the surface of the lake is 2,010 feet."

"The specie in the Bank of France is stored in 800 barrels."

"In Brazil there are said to be 300 dialects and languages spoken by the Indians."

"The largest nugget of gold was found in Australia."

\* \* \* \* \*

To obtain a good supply of eggs in winter, we must have young hens. Pullets hatched in April or May will prove most satisfactory. Variety and plenty of egg-making material is absolutely necessary. Ground meat, bone, boiled potatoes with wheat bran make the best morning meal. Whole grain should be the feed after the morning ration.

*Daniel Orcutt.*

### East Canterbury, N. H.

Dec. 1895.

JUST one word before the year closes. We are in harmony with the great body of humanity that is sending out so many hearty good wishes for the "every body's" and their relations. The sermon that Santa Claus preaches every year seems to have a wonderful effect upon the minds of both old and young.

Impatient thro waiting for his December mission, his words are fully anticipated at an early date and the gifts at his hand are noted in full, long before he sends his message.

Well, the snow has made us a visit, and the ice is trying to make itself ready for the sleds and skates that are to be on hand at a moment's warning.

The flower gardens look sorrowful. The plants that must be saved, have been whisked to a more congenial climate where they can bud and blossom to the very great pleasure of their careful attendants, while others are left to endure the severe storms of a long winter.

All the birds and bugs and curious little insects have taken leave of us, to await the return of another spring. As we seem to be rather more closely confined to a special location than either a bird or a bug,



we must study to build around us a home that shall be filled with the multiplied blessings of "God's holy mountain" so that when the storms are without we may sing as does the good Christian, "December is as pleasant as May."

H. C. Blinn.

[We place this article in type, agreeably to the wish of the "new compositor," as new things in this line may add beauty to the page. Please see if it is not an improvement. Ed.]

### Alfred, Me.

Dec. 1895.

I am reminded that before this reaches the readers of THE MANIFESTO, a New Year will have dawned upon us, and the old year will be forever gone. We can not recall it to change our lives, however much we may wish so to do. Happy is the one who has so lived through the past year, that he does not wish to recall the past to undo the wrong committed.

Sad is the condition of the man or woman who in looking over the past can find no gains, no victories; nothing but failures. To such an one I would quote the words of Father James,—"It is never too late to cry to God. A soul in the belly of hell can find mercy if he cries to God." He is Almighty and He will save, if we are willing to be saved. God will never force us into heaven, although he delighteth not in the death of the sinner, still we read that He is a jealous God. He will not accept a divided service. If we love God let us serve Him. If we would enjoy heaven, let us cast from our minds all that is not heavenly and make room in our hearts for the Christ spirit to dwell. He promised his disciples that where he was, there they should be also. If we are truly the disciples of Christ, dying as he died unto sin, and living as he lived unto God, then we may expect to dwell with him.

The prudent farmer, or the merchantman, at the close of the year, looks over his store-house, balances his books, settles his accounts and estimates his gains or losses. If such careful reckoning is nec-

essary for the prosperity in temporal affairs, how much greater the necessity of a careful inspection of our spiritual accounts. May we so live that we shall not be ashamed to read our life record.

Jack Frost has bridged the streams and ponds much to the delight of the boys. We have a little snow, but not enough for sledding. When we get more we may be thankful. During these cold days our minds often turn to the sunny South, and like the birds would like to migrate for the winter.

May peace and prosperity and a deeper baptism of the Holy Spirit attend the inmates of our Zion homes is the New Year wish of our Alfred friends.

Fanny Casey.

### Union Village, O.

Dec. 1895.

DEAR ELDER HENRY:—I read the Home Notes with so much pleasure that I hope this feature of THE MANIFESTO, that has such a pleasant variety, and tells so much news,—and nearly all of it good news—will never be omitted. Of course the spiritual and temporal have to go together, but as the inward, unmanifest, and spiritual, necessarily includes, and originates, all that is manifest and temporal, therefore I hope and pray most fervently, that I may never see the day, when the latter will take precedence of the former. I must confess that I more than endorse the following excerpt from a writer at Alfred in the Nov. number of THE MANIFESTO: "The body must have food, clothing and shelter. This is necessary and proper, but our greatest anxiety and care is, (should be) for our spiritual welfare. The Spirit must be fed; and unless we are laying up heavenly treasures, we shall surely famish and die—Spiritually."

Well—at last the rain has begun to fall, and we may hope for a breaking up of our water famine. So we had cause for thankfulness on last Thursday, Nov. 28, for quite a quantity of water, and a great many other blessings. We met in response

to the President of the United States and rendered the same. Several of our old barns have been repaired this summer and autumn, through the untiring perseverance of our good and faithful Elder Joseph. You will learn by the public papers, that our North Union suit has been decided in the Supreme Court in our favor. This ends that wearisome suit and we are devoutly thankful.

Within a space of two or three months, two or three Brethren and some five or six Sisters, from 46 down to 11 years of age, have joined our family. This is another cause of great rejoicing among us, and we hope they may all be able to make their calling and election sure by faithfulness in well-doing. The good Sisters gave the Brethren an honorable discharge from the dining room once more, as they have become numerous enough, to man that department. Your humble correspondent just finished a tour of four weeks in that department.

We hope to get water enough to supply us for the coming year, from our present arrangements: but to make assurance doubly sure, we are intending to have a well bored next spring, that will place us beyond all risk of a water famine. About half of our hogs are left to us from the ravages of the hog cholera, and this is much better than others fared in this western country.

I received your philological papers and will cheerfully reduce them to practice in my articles for the press, if you wish it. To me it seems a clumsy method in comparison with the method of supplying a character for every elementary sound in the language.

It is quite a little sacrifice to write on 5x8 paper, but I will have some ready by next time.

*Oliver C. Hampton.*

### White Water, Ohio.

Nov. 1895.

THE MANIFESTO is a regular and welcome visitor to our home, and no doubt

also to the homes of the United Societies of Believers throughout the land. It is ever filled with welcome and cheerful notes and news from some of the members of the great sister and brotherhood of Shakers.

In these parts we have had a very long dry spell, as the farmers term it, lasting almost five months without interruption causing many of our products to fall short. Wheat sown in the early fall has not come up yet for want of rain, even live stock have had a very hard time. But now the long-wished and prayed-for rain has come, and for nearly twenty-four hours it has been raining without interruption, reminding us again of the fact that the supreme Ruler of the universe, sends us all good and needful things at the proper time, making good these words: "So long as the earth shall stand, there shall not cease seed-time and harvest;" all we have to do is to learn to labor and wait. The very fact that it rains and that the sun shines upon and for all, is a very strong argument in favor of communistic life, in the dispensation of these great blessings. There are no step-children, all share alike. Selfishness has no place in nature, except in the heart of man where, on account of his high estate, it ought least to be.

*John C. Ludwig.*

Dec. 1895

IN looking over the Nov. number of THE MANIFESTO I find that White Water is not represented, which I think is an oversight. I like to read the home items to know what our gospel Brethren and Sisters are doing. It is encouragement given from the right source.

Recently we enjoyed a visit from two of our Sisters from South Union, and one Brother and four Sisters from Watervliet, O. which was a source of great pleasure.

The dry season which has prevailed for so long a time, is at last broken. We are now having an abundance of rain. Some three inches fell at one time. Our crops were injured to some extent by the drouth, but still we are thankful.

Some improvements are in progress, which take time and money. Our little family numbers nineteen members, and there are about as many Brothers as Sisters. With this little note I want to wish all our gospel friends a happy and prosperous New Year.

L. Parker.

### Sabbathday Lake, Mo.

Dec. 1895.

ONE glance at the calendar shows that the last chapter of the Old Year has come. The book is about to be closed and a New Year whose pages remain unread is before us.

Will it be too late to repeat with the many "A Merry Christmas to you all?" if so "Glad and Happy New Year's wishes" may not come amiss at this time.

It is interesting to read the many beautiful sketches of home-life from the different Societies throughout our land, also the soul-stirring testimonies from the able writers of our monthly, all of which give pleasure to its readers.

We at Sabbathday Lake are astir notwithstanding the "Summer Visitors" have gone to warmer climes. There seems to be plenty to do. The Brethren have recently ploughed nine acres of land for another year's cultivation.

The cows are supplying the family with dairy products and the surplus cream is disposed of at a Butter Factory near by.

Sisters are not idle. Some are engaged in household occupations, others may be found at the loom weaving rugs. So passes out the old year.

Ada S. Cummings.

### EXCHANGES.

Holiday book-buyers, this year will find a wealth of tempting and attractive publications, from the expensively printed and bound *edition de luxe* of new or standard works down to the inexpensive, though attractive, illustrated books for children. An impartial and comprehensive survey of the whole field of holiday publications will appear in two issues of THE SUNDAY SCHOOL TIMES of December 7 and December 14 respectively. These articles tell the prospective purchaser what the new books are, what they contain, how much they cost, and where they can be ob-

tained, in addition to an interesting and critical judgment on their relative merits.  
John D. Wattles & Co., 1031 Walnut St., Philadelphia, Pa.

THE PULPIT is a nice monthly magazine of some fifty pages, containing the complete sermons of six or eight of the most "gifted preachers of our age." The October number contains a sermon by Alexander MacLaren—Baptist. S. S. Mitchell—Presbyterian. Henry Elliott Mott—Presbyterian. J. B. Whitford—Methodist. L. A. Sherman, on Spiritualism. Wm. R. Huntington—Protestant Episcopal.  
Edited by G. Holzapfel, Fredericksburg, Pa.

Mackintoshes and Rubber Clothing—large commissions can be earned by retailing to users. Sample free.

Manufacturer, P. O. 1371 New York.

### Deaths.

Rhoda Blake, at Center Family, Mt. Lebanon, N. Y. Dec. 1, 1895. Age 87 years and 2 mo. H. R. A.

### Books & Papers.

THE Christmas number of FRANK LESLIE'S POPULAR MONTHLY is already out, and will hardly be surpassed in richness and beauty of pictorial illustration, or in seasonable variety of literary contents, by anything that may follow during the holiday season. The opening article, upon "Heroines and Heroine Worship," affords a vehicle for nearly a score of exquisite reproductions from the old and modern master-painters. A similar opportunity is found in the intensely poetic story by A. Cressy Morrison, of "The Man who Resembled Christ," which in addition is illustrated with some original drawings of rare delicacy. In "The City of Dorrecht," George C. Haife fairly revels in the picturesque, giving us eight of his loveliest aquarelles. The great literary feature of the number is Tolstol's latest story, "Master and Man," specially translated from the Russian for FRANK LESLIE'S POPULAR MONTHLY, and illustrated by Fogarty. A charming novelty is "A Daughter of the Samurai," by Teiichi Yamagata, being an up-to-date Japanese love story written in English by a Japanese author. Amongst other contributions deserving special mention are "Heroines of Chivalry," by Mrs. Frank Leslie; "Literary Boston," by Lillian Whiting; "The St. Nicholas Society," by Wilf P. Pond; "How the Wives Joined the Four hundred," by A. Oakey Hall; and "A Legend of Jeanne d'Arc,"—the latter being a poem by Francois Coppee.

"How to Win at Football" is one of the interesting features of the Christmas number of FRANK LESLIE'S PLEASANT HOURS FOR BOYS AND GIRLS. It is by Wilf P. Pond, and gives some good suggestions for the formation of a football team that would be almost invincible. Another valuable article is "The Children of Corea," by A. B. de Guerville; Then there is a Christmas story by Judith Spencer;

several other short stories; an illustrated Christmas poem by G. A. Davis; the continuation of "A Plucky Fight," by Edward S. Ellis, and "Three Little Heroines," by Jeannette H. Walworth; the description of a novel game, and a story for little folks—all handsomely illustrated. The editor chats entertainingly and wisely about the new books for boys and girls, and there are a number of puzzles.

In a dainty booklet printed in light blue, salmon-pink and gray tones—a splendid illustration of the beauties of art applied to printing—THE LADIES' HOME JOURNAL announces some of its leading literary and artistic features for 1896. There will be a series of papers upon the domestic and social side of Washington by General A. W. Greely, U. S. A.; another by Ex-President Harrison, telling of "This Country of Ours;" a third by Mary Anderson de Navarro, who writes of her strange experiences, her struggles for recognition and artistic triumphs, with a supplemental article telling of her life and surroundings to-day. In a lighter vein, Mary E. Wilkins will present a series of "Neighborhood Types" papers, pen pictures of quaint and familiar personages—New Englanders; and Jerome K. Jerome will reflect old England life in a number of "Stories of the Town"—stories of London—in his inimitable, crisp style. "William the Conqueror," Rudyard Kipling's most fascinating romance, is also among the features for 1896, and Julia Magruder's delightful serial, "The Violet," will continue through a considerable portion of the year. Besides these two popular authors there will be short stories by Bret Harte, Lillian Bell, Ian Maclaren, Sophie Swett, Frank R. Stockton, Sarah Orne Jewett, R. C. V. Meyers, Will N. Harben, Caroline Leslie Field, Jane Austen (posthumous) and other prominent writers. Dr. Parkhurst will write a series of forcible articles for young men, applicable to their daily life, while the girls will be written to by Mrs. A. D. T. Whitney, and Edith N. Thomas, the gifted poetess, will be represented by her finest verse and prose. James Whitcomb Riley will contribute a number of poems, varied in theme and treatment. In its musical offerings the JOURNAL will be unusually replete. Among the best things promised is a minuet by Paderewski, the famous pianist; a waltz by John Philip Sousa, the "March King;" compositions by Sir Arthur Sullivan, composer of "Pinafore," "Mikado," etc.; Reginald de Koven, composer of "Robin Hood," "Rob Roy," etc.; Edward Jakobowski, Bruno Oscar Klein and others. There will be instructive musical treatises by Mme. Melba Frank, Mme. Blauvelt, Mme. Clementine de Vere Sapio, Mrs. Hamilton Mott, Miss Maud Powell, Benjamin Davies, Charles Adams, Thomas a'Becket, Frederic Penkes, George Chadwick and others.

Artistically the JOURNAL gives, rich promise, and during the next year will present several groups of Kate Greenaway's bonnie little people; Charles Dana Gibson's best work on new lines and some of Albert Lynch's newest creations. W. L. Taylor, W. T. Smedley, W. Hamilton Gibson, Alice Barber Stephens, William Martin Johnson, Eric Pape, W. A. Rogers, Reginald Birch, Frank O. Small, C. West Clinefinst, T. de Thulstrup, A. B. Frost, E. W. Kemble, Irving R. Wiles, Abby E. Underwood and other artists of such commanding prominence will contribute their finest drawings. In its departments the JOURNAL promises to be stronger than ever, and more comprehensive in its scope of practical information. In this direction it will print a series of illustrated articles on home building, giving plans and details for the construc-

tion of medium-size houses. THE LADIES' HOME JOURNAL for 1896, in fact, will be complete, and uniquely so.

"THE HASTING'S BIRTHDAY BOOK." With a well filled library of beautiful books and even including the great, the ponderous Dictionary and also the great and much to be desired illustrated Bible, there would still be an unfinished set of books if the ready reference of the BIRTHDAY BOOK was not to be found at our right hand.

This little book of some four hundred pages has a fund of choice selections and something well worth remembering for every day in the year, and an ample space for the insertion of any name with necessary dates that may be wanted to make up a pretty and interesting little volume.

A nice Photograph of the Author accompanies each book and his venerable and silent presence may have a loving and salutary effect upon all who hold in remembrance the names of near and dear friends.

Published at 47 Cornhill, Boston, Mass.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for December begins with an illustrated phrenograph from a personal examination of the famous New York lawyer, Dr. William J. O'Sullivan, which is not only a close analysis of the gentleman's character, but contains also information pertaining to the talents required by the legal profession in general. It will be read with especial interest by all law students as well as practicing attorneys. Mr. George C. Bartlett concludes his tour in Switzerland, "Practical Psychology," by Dr. H. S. Drayton, is the continuation of a valuable series especially adapted for teachers and philosophical students. "What Your Palm tells," by Dora M. Morrell, describes a number of the most important and easily observed signs of character in the form of the hand. Dr. Beall gives an interesting study of the Duke and Duchess of Marlborough with two handsome engravings illustrating the art of reading character from photographs. The novelette, "A Phrenologist's Prediction," by Anna Olcott Connell, is concluded. In the department of Child Culture, Prof. Nelson Sizer describes "Precious Treasures in Earthen Vessels," with several illustrations and valuable advice to mothers. "A Study in Sociology," "Another Drink Cure," "A Game that Cultivates Courtesy," are features of the Science of Health Department.

In the editorial pages a prospectus of many new things for the coming year is given. A national phrenological convention in honor of Dr. Gall's centenary is proposed for 1896. Mrs. Charlotte Fowler Wells announces her forthcoming book of phrenological biography and the editor pays his respects to phrenological skeptics by contrasting two portraits of widely dissimilar heads.

New York: Fowler & Wells Co., 27 East Twenty-first street. \$1.50 per year.

THE MILLENNIAL KINGDOM is an astonishing book which shows that we Americans are the Lost Ten Tribes of Israel, and are to rise to high spiritual light and lead the world in the Millennial Kingdom ON EARTH 1,000 years. Death will cease. People will live hundreds of years like a tree. (Isaiah lxx., 20, 22.) Its preparation is causing present commotion. Letters from Jerusalem. Many subjects. Intensely interesting. 306 pages. Paper bound 50 cts. Cloth, \$1.00. Send stamps to Redding (author) Navarre, Kansas.

**THE JOURNAL OF HYGIE-OTHERAPY.** November. Contents. Life Science Papers; Soiling Water; Medical Science: The Science of Phenology; Prof. Pasteur's Work; A Horticultural School for Girls; Health Topics, etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

THE Funk & Wagnalls Company celebrated on November 27th, the first anniversary of the completion of their "Standard Dictionary," by putting to press the 90th thousand of this great work. This is a very large number of dictionaries to print in a single year. The publishers' mathematician has figured out that, if these 90,000 sets were piled flat one upon another, they would reach nearly seven miles in height; and the printed pages, if laid end to end, would extend over 40,000 miles, one and three fifths times around the globe!

But the most significant of the triumphs of the first year of this remarkable dictionary and the most gratifying to Americans, is the wonderful reception given the work by the most exacting of the linguistic critics in England. Especially is this so when we remember how reluctant, naturally enough, the English are to look to a foreign country for a dictionary of their own tongue. It is something extraordinary for an American work of this kind to elicit words of such enthusiastic praise as those uttered by such scholars of the Oxford University as Professor Sayce and Max Muller, and well-known scholars of other English universities and such journalistic critics as those of the *London Standard*, *Saturday Review*, *Notes and Queries*, *Nature*, *London Times*, *Westminster Review*, *Athenaeum*, *Mark Lane Express*, *Scotsman*, *Liverpool Post*, *St. James's Budget*. The latter closes his critical review with the following superlative indorsement:

"To say that it is perfect in form and scope is not extravagance of praise, and to say that it is the most valuable dictionary of the English language is but to repeat the obvious. The Standard Dictionary should be the pride of literary America, as it is the admiration of literary England."

May the triumphs of the second year of this Dictionary equal those of the first; they could not well exceed them!

Another feature of this first anniversary of the publication of the Standard Dictionary was the forwarding, from the Pennsylvania depot for Michigan, of a big freight car loaded wholly with Standard Dictionaries. Large letters on muslin across the sides of the car told the public of the contents.

### *Editorial rooms of the Standard Dictionary.*

**TO THE EDITOR:**—A very grave wrong is being perpetrated against the American public by a reprinter of one of the English competitors of the Funk & Wagnalls Standard Dictionary—a wrong that cannot be excused by the exigencies of commercial rivalry. As is well known, in all unabridged dictionaries it is necessary to give the definitions of certain indelicate words. Eighteen of these words (selected out of a vocabulary of over 300,000 terms in the Standard) have been collated and printed with their definitions by the reprinter of this English dictionary, and circulars containing them are being distributed among

teachers, school trustees, and parents all through this country, stirring up a filthy agitation that will end, unless frowned down by the public press and other leaders of public opinion, in setting people of prurient minds and children everywhere to ransacking dictionaries for this class of words. One of these publications contains such outrageously unjust comments as the following:

"About two years ago the publishing house of Funk & Wagnalls brought into the world a monstrosity entitled the Standard Dictionary of the English Language."

"So far as relates to its collection of obscene, filthy, blasphemous, slang, and profane words, it has no counterpart in dictionaries of the English Language."

It is but fair to the press and scholars of England to say that the English critics have in no way seconded this unfair assault, but are unanimous in the most unqualified indorsement of the American work, the Standard Dictionary, expressing in many ways the same opinion as that of the *St. James's Budget* [weekly edition of the *St. James's Gazette*,] London, which said:

"To say that it is perfect in form and scope is not extravagance of praise, and to say that it is the most valuable Dictionary of the English language is but to repeat the obvious. The Standard Dictionary should be the pride of literary America as it is the admiration of literary England."

The utter insincerity of this attack on the Standard is seen in the fact that nearly every one of these 18 words is in the English work which is published by this reprinter, and it contains other words so grossly indelicate and withal so rarely used as to have been excluded from the Standard and from nearly all the other dictionaries. Fifteen out of the eighteen words (and others of the same class) are, and properly so, in the Century Dictionary, and they are to be found, with scarcely an exception, in every other reputable unabridged dictionary, and this class of words is invariably recorded in the leading dictionaries of all languages.

Since this gross attack has been made we have submitted to Charles A. Dana and to a number of well-known educators the question whether we committed an error in admitting into the Standard this class of words. The answer has been without an exception, "You did not."

The fact is, extraordinary care was used by the editors of the Standard "to protect the language." Of the more than 500,000 words collected by the hundreds



of readers employed to search all books of merit from Chaucer's time to the present, over 200,000 were excluded wholly from the vocabulary; hence there was no need and no effort to pad the vocabulary. The rules of exclusion and inclusion were most carefully made and rigidly enforced. A most perplexing problem from beginning to end was how to reduce the vocabulary, not how to enlarge it. Compression was carried by many devices to the extremest degree. The editors who passed upon the admission of words numbered over one hundred of the best known writers and scholars in America and England. To accuse such men of "filthiness" is to do a wrong of the gravest degree. It is the business of a dictionary to record words, not to create, nor to destroy them; to answer inquirers concerning the spelling, pronunciation, and meaning of all words that are used to any considerable extent, not to obliterate those it does not fancy. Whether a word has a right to exist or not, the final arbiter is the people, not the dictionary. The dictionary, as says Trench, should be the inventory of the language, and, as says the Encyclopedia Britannica under the term **DICTIONARY**, it "should include all of the words of the language . . . . A complete and Standard Dictionary should make no choice. Words obsolete and newly coined barbarous, vulgar, and affected, temporary, provincial, and local, belonging to peculiar classes, professions, pursuits, and trades, should all find their place,—the only question being as to the evidence of their existence,—not indeed, all received with equal honor and regard, but with their characteristics and defects duly noted and pointed out."

Improper or indelicate words, when it was found necessary to admit them into the Standard, were blacklisted as low, vulgar, slang, and printed in small type. It did not seem to the editors that an unabridged dictionary could go further without justly incurring blame.

To collect from such a work words of the class referred to and publish them is as great an outrage as to collect from the Bible the many indelicate words and passages to be found there, or those from Shakespeare (some of these 18 words are found both in the Bible and in Shakespeare,) and then to print and scatter abroad the collection, saying: "See what a foul book is the Bible; see what an obscene and blasphemous work is Shakespeare." The publication and distribution of these circulars is a gross assault upon public decency. An agent who attempts

to exhibit such a printed circular surely should not be listened to for a moment; he is a public enemy, and should be turned from every decent door.

The old story will be remembered of a woman accosting Samuel Johnson, shortly after his dictionary had been published, with, "Doctor Johnson, I am so sorry that you put in your dictionary the naughty words." "Madam", retorted the Doctor, "I am sorry that you have been looking for them."

Respectfully,

I. K. FUNK.

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### OUR HOLIDAY NUMBER

Will reach our readers in time for our "Holiday Greeting," as well as for your holiday purchases. **WORD AND WORKS** is always on time, like Mr. Hick's storm predictions. Our advertisers have caught the spirit, and are offering "timely" Christmas and New Year's gifts in our columns. Our agents who are working for "premiums," will be delighted to find our "Premium List" in this number. (January, 1896.) Help yourselves, friends, and help others at the same time. The holidays are harvest days also. Agents who are looking for "snaps" will find one in canvassing for "Our Family, Its Record to Greatness and Honor," by Rev. Irl R. Hicks, editor of **Word and Works**. Get up early and work late. Keep at it all winter, and make money and friends, as you never did before.

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Here in the shadow of God's love  
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